Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

R. TAIT MCKENZIE, SCULPTOR

THIS MONTH—INTERCHURCH MOVEMENT

June, 1919 Vol. X No. 10

Layman's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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The Picture on the Cover

A Great Evangelist

DR. R. TAIT McKENZIE'S virile statue of George Whitefield, the famous evangelistic associate of the Wesleys, will be unveiled on the campus of the University of Pennsylvania this month. Whitefield was the founder of the Charity School, (1740) the forerunner of the university; established its library; guided its early struggles by his wise counsels; inspired it by his masterly preaching and adorned it by his noble life.

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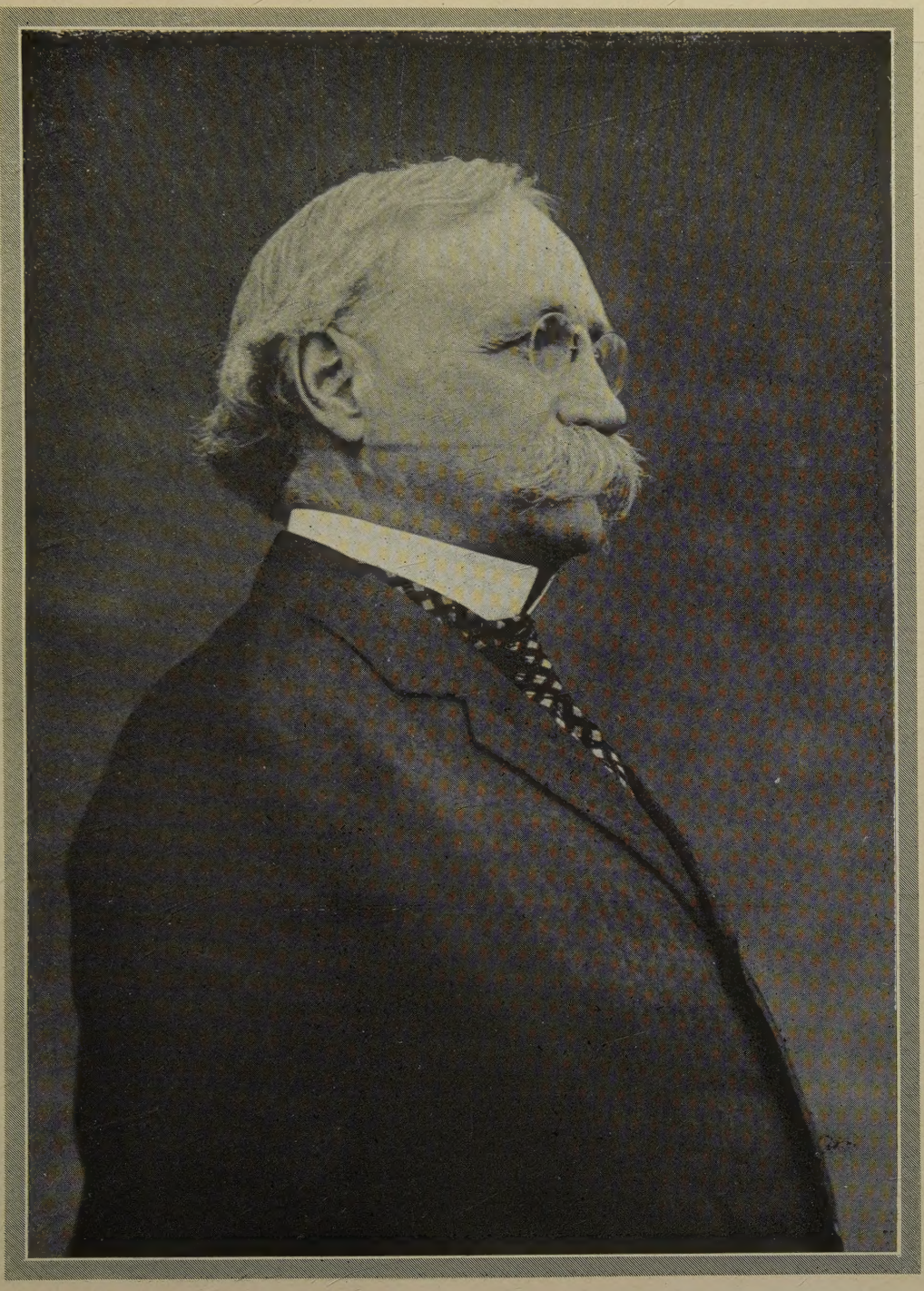

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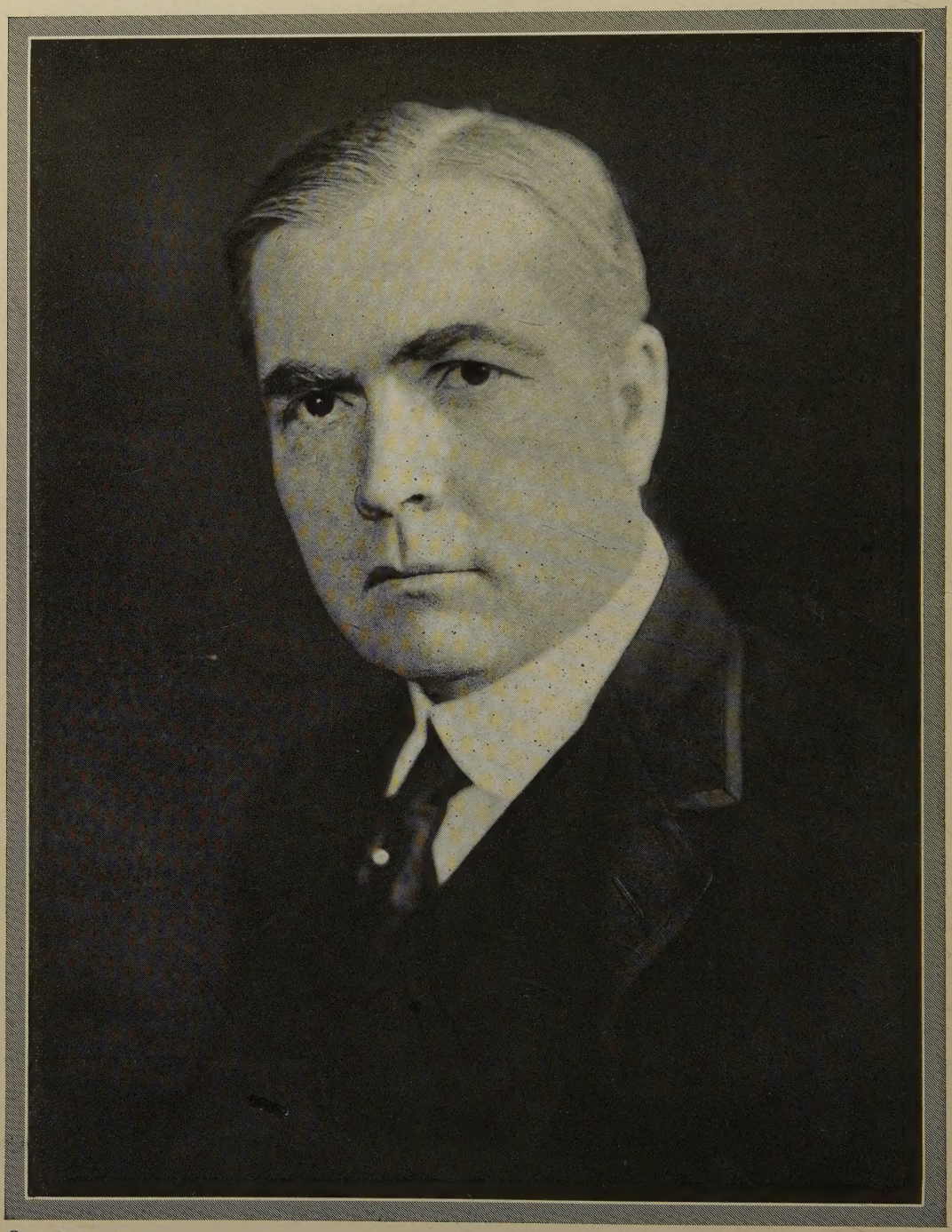

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JOHN R. MOTT

CHAIRMAN OF THE EXECUTIVE COMMITTEE OF THE INTERCHURCH WORLD MOVEMENT. DR. MOTT IS GENERAL SECRETARY OF THE INTERNATIONAL COMMITTEE OF THE Y. M. C. A. AND WAS IN CHARGE OF ITS WAR WORK AT HOME AND ABROAD. HE HAS REFUSED SEVERAL DIPLOMATIC POSTS, BUT WENT TO RUSSIA WITH THE ROOT MISSION DURING THE WAR.

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

June, 1919 Vol. X. No. 10

Forward!

MEN and MISSIONS completes its tenth volume with this issue. Its next volume, beginning with the September number, will be merged in a magazine to be issued under the auspices of the Interchurch World Movement. Present subscribers to MEN AND MISSIONS will receive the new magazine until the expiration of their subscriptions.

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The Interchurch World Movement

THE Interchurch World Movement was the spontaneous, logical and inevitable result of a world vision, revealing unutterable needs and disclosing unequalled opportunities. It was spontaneous because in Europe and America the war revealed the roots of world conflict and world misery—a world yearning for democracy and seeking it without the guidance and support of the Christian motive. It was logical because such a revelation of such a need challenged the Christian church to supply what the world had vainly sought elsewhere. It was inevitable because, while the madness of war released every engine of destructiveness, the emergency automatically released every agency of constructive relief and roused the passionate compassion of Christians everywhere to repair the appalling loss and prevent its recurrence. The Holy Spirit filled the world's spiritual vacuum with its overflowing dynamic. It will be irresistible because it is merely the culmination of the great wave of denominational forward movements, begun independently under the pressure of recognized needs but now united, under God's guidance, to realize the unity of the Spirit in the bond of peace.

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Setting Up the Kingdom

THE pulling down of earthly kingdoms founded on force furnishes the unique opportunity for the setting up of the Kingdom of God among men. The logical alternative is bolshevism. We are seeing the former in action. We must replace it with Christian democracy or we shall lose all that the war has won for the world.

The Interchurch World Movement is the culmination of a prayerful survey of the church's needs and opportunities as they disclosed themselves to the leaders of her missionary forces through all the sources of information available to them. It became more definitely practicable as the war disclosed the necessity and possibility of co-operative methods of national action in every direction. Thus: December 17, 1918, one hundred and thirty-five representatives of the home and foreign mission boards and allied agencies met in conference in New York city at the call of the foreign board of the Presbyterian church in the United States to consider the advisability and feasibility of a united campaign. The entire day was spent in the consideration of this question and it was unanimously agreed that the time was ripe for such a campaign.

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One Vision of the Whole Task

THE Movement is designed to get and to give to the church one vision of the whole task confronting it. In other words, to mobilize the whole church for service to the whole world and to co-ordinate and unify its present divided and diversified agencies. Just as the world war unified the forces of democracy in their struggle against those of autocracy, so the Interchurch World Movement seeks to unify the forces of Christianity for its campaign to win the world for Christ. It affords to all the churches the opportunity for the re-assertion of the place of the united Christian church in the world. It presents to the individual the opportunity to help make the church what we would wish it to be: the greatest constructive force in the new world that is being made.

The Movement and Church Unity

THE Interchurch World Movement is not a flank movement to accomplish Christian unity. It will assuredly do much to lay the foundations upon which the great superstructure of a united church may yet be built. But the Interchurch Movement exists solely to promote co-operative action on the part of all the evangelical missionary agencies of North America, looking to the fulfilment of the Great Commission: "To preach the Gospel to every creature." This has never been done adequately, chiefly because of lack of resources. These the Interchurch World Movement is undertaking to discover and utilize to the utmost.

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Efficiency and Economy

THE war disclosed the possibility of great efficiency being developed through cooperation instead of competition. The economic world is learning the same lesson. The church must follow suit. She will find, as she does so, that the substitution of cooperation for competition in the mission field will prevent overlapping and release many available forces to occupy the fields that are at present lying waste. She will also gain enormously by more economical administration. Every denomination and every own local church will gain tremendously by coming within the sweep of this momentuous movement. The question to be decided by the individual is not, "What benefit will I receive from it"? but, "What contribution can I make to it?" The individual can help by practicing the principles of the stewardship of his time, his talents and his possessions. He can aid by joining the company of intercessors who are praying for others besides themselves. He can spread the news of the Movement and help to create that atmosphere in which the best constructive work can be done for its promotion.

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An Industrial Paradise

A NUMBER of patriotic and altruistic people are demanding the formation of a labor party in the United States. We frankly hope they will fail and we think they will. What we need in this country is not a new political party, especially one formed on class lines, but a multitude of independent thinkers and voters within every already recognized political group. The experience of Australia may well give America pause before she forms a labor party. In that great Commonwealth labor is in complete possession of the government. It has written into the laws almost everything that labor has demanded: the minimum wage, an eight-hour day, no child labor, no sweat shops, government and municipal ownership of all public utilities and so forth. It is a veritable economic and industrial paradise for the laboring man.

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And a Moral Failure

COLONEL RAYMOND ROBINS, surely a sympathetic observer, has this to say about Australia, which he visited a few years ago:

"The economic progress had been very rapid and very wonderful and if our country has as good standardization when I lie down to die in the economic life as I found in Australia seven years ago, I will be content. But," he adds:

"I found more drunkenness in the streets of Sydney than I find in the streets of Chicago and God knows we have plenty; men and women in the public houses, standing there with their feet on the rail in the noon hour, drinking strong drink and talking things you wouldn't expect to hear outside a bawdy house; the whole people learning the uneconomic mind, that get-something-for-nothing attitude toward life, a parasitic purpose. In Australia you will see long lines of men and women and boys and girls lined up in queues on the street that go around the corner waiting for the chance to bet a bit of their week's wages in the government-controlled and government-encouraged lotteries against a capital prize. You can't beat it for breeding the uneconomic mind and making thieves out of your clerks.

"Australia has the lowest birth rate of any Anglo-Saxon land and the highest illegitimate birth rate of which we have any record, and only seven million people in a very rich continent as large as the United States!"

Does America Want It?

DO we want such a state of affairs in America? We do not. But that is just what an un-Christian and anti-Christian labor party, even under the aegis of British democracy, has produced. It is interesting to know why it is anti-Christian. Col. Robins gives the reason:

"Twenty years before the industrial struggle had come to a crisis in Australia. The church on the whole was poorly manned. There were glorious exceptions, but as a whole the people who weren't good enough for Britain were sent to Australia, many of them good for nothing. And, in the hour of the struggle the Church took the easiest way and the easiest way is always with the front pews. In any struggle that is the easiest way.

"And, the labor premier of a great commonwealth said to me: 'Robins, you can't speak because you are under religious auspices. When we were fighting for a decent wage, and a chance to live, for our homes and our families, the preachers lined up with the labor skinners. We had to fight alone. We fought alone except that the saloon keepers and the gamblers helped us and we worked our way into the state house and we are in government house now,' as they call it down there, 'and we are taking care of the saloon keepers and the gamblers and we are telling the preachers to go to ——!"

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No: And the Reason Why

SPECIOUS and superficial to the last degree as this reasoning is, it still suffices as an argument and as an excuse in many labor organizations for their attitude towards organized Christianity. At the same time, the Church is not blameless by any means. But she is awakening. The Interchurch World Movement is the best evidence of it. It is the purpose of the Movement to study the facts on a world scale, to inform the Church as to actual conditions and needs, and to get it to function in the social life of the people. It must do so or we shall be headed straight either towards anarchy and bolshevism or towards an actively anti-Christian economic and industrial materialism. Man cannot live by bread alone, and that is the reason why Christianity must supply the spiritual content of man's sustenance or he will perish.

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The Soulless Super State

NEITHER can science, education, discipline and organization achieve man's salvation apart from Christianity. Germany is the living evidence of the fact. She was fast gaining the whole world. But she had lost her soul. That is why she was beaten. Not merely by a superior force, but by a superior morale that was based upon a passionate devotion to the eternal principles of righteousness. As Col. Robins points out:

"Before this war began, the garment worker in Berlin and the coal miner in Westphalia had a better guarantee that the tenement he rented should be sanitary and conform to the code of the empire; that the food he bought should be pure and fit for human consumption; that if death or accident or disease came upon him, his family shouldn't suffer the extremes of poverty and want—through pensions and insurances—than any similar working man in all the world."

And at the same time he observes: "As long as I talked politics, sociology, political economy to German students, they were on their toes. When I began talking religion and Christ, as I do whenever I talk anywhere, they were just as tired and bored as some of the people you talk to sometimes. Finally in the old university of Freiburg an up-standing youth turned to me with disgust in his fine, intelligent face, because it was intelligent, although utterly devoid of spirituality, and said: 'Why do you talk that kind of stuff to us intelligent Germans? Don't you know that educated Germans know that Christianity is a survival doctrine? That its doctrines of mercy and peace and good-will are the necessary survival doctrines of a people suffering under the iron heel of Roman oppression? And, that it has got nothing to do with the courageous, forthright, Teuton mind?'"

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Saving America's Soul

THE American Christian conscience is aroused. It has to some extent and in some respects provided for the betterment of the conditions for the human life of more men, women and children

than the world has ever known. But it is not functioning in some neglected areas. It is not coordinated. It is not making that dent on social conditions which it could if it functioned more unitedly and intelligently through the forces of organized Christianity as represented by the Christian church. The Interchurch World Movement is the agency that is instructing and directing the Christian conscience of America in its effort to find its soul and save it from the tragedy of materialistic and intellectual suicide.

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Capitalizing the Lowest

DURING the war no group of workers did better or more generous service than the members of the theatrical profession. Playwrights, producers and players gave of their time and talents freely and without stint for every worthy cause, working overtime with cheerful abandon. Everyone capitalized the highest motives in life and roused the deepest and most sacred emotions. But it is a sad fact, as Rabbi Wise, a sane and liberal observer, points out, that the theatre, in these after-war days, is rapidly reverting to type and capitalizing the lowest passions and exploiting the basest emotions, for purely commercial ends. It is a thousand pities. The theatre is a mighty propagandist agency, among the most powerful and far-reaching in its appeal to the public, and it might be the most worthy intellectual and recreational vehicle in the world, if its promoters would only realize their responsibility. But they do not. Their plea that they give the public what it wants is specious and untrue. The public takes only what it can get.

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Cheap and Nasty

WE heartily endorse Dr. Charles S. Macfarland's protest against the seemingly organized attempt on the part of a good many motion picture producers to belittle and lampoon the Protestant clergy on the screen. The offence is flagrant and most unfair. The Protestant clergy are usually shown up as get-married-quick hucksters who will marry anyone, anywhere, under any circumstances at any time, for any sort of a fee. In addition to this the same motion picture producers, with a few honorable exceptions, openly degrade the emotion which Drummond finely called "the greatest thing in the world." They represent it as either the sickly sentimentality of the erotically decadent or as the brutality of the strong arm cave-man. Screen humor is still in the slap-stick, custard-pie stage. For reasons known to everyone, the clergy of the Roman church always appear in pleasant or heroic roles. Are the screen scenario writers ignorant of the record of the Protestant clergy in the war? Do they know that the Protestant clergy cheerfully and efficiently serve at, starvation wages, three-fourths of America's Christian population? They are, of course, a shining mark at which those who seek their ammunition in ash cans and garbage pails can shoot with impunity in a "free" country! The Protestant clergy need no defence, but they should be protected from insult and humiliation at the hands of ignorant and commercialized bigots.

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Where Is the Other Half?

DR. CARROLL'S statement of church statistics for 1918 is not a very inspiring one. There are 41,565,908 communicants, 189,288 ministers and 230,685 places of worship. With 1922 more ministers and 560 more places of worship than in 1917, the number of communicants was increased by only 284,540. Nearly half the denominations made no gains of any sort. Several report losses all round. The gain in communicants for 1918 is the smallest in ten years and is 1,055,017 less than in 1917. The number of denominations is 170, and have a bewildering set of titles ranging all the way from the Roman Catholic church, with 14,927,466 members to the "Two-Seed-in-the-Spirit" Baptists, with 679. The Evangelical churches, 140 in number, have 25,137,138 members, which is 60 per cent of the membership of all the religious bodies. The Roman Catholic and Eastern Orthodox churches have 37 per cent. The non-evangelical bodies have 2¼ per cent, and the non-Christian less than 1 per cent. From these figures it will be seen that one-half of our population is not connected with organized Christianity.

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S. EARL TAYLOR

GENERAL SECRETARY OF THE INTERCHURCH WORLD MOVEMENT. DR. TAYLOR IS ONE OF THE SECRETARIES OF THE FOREIGN MISSION BOARD OF THE METHODIST EPISCOPAL CHURCH AND EXECUTIVE SECRETARY OF ITS GREAT CENTENARY CAMPAIGN: A LEADER WHO SEES THROUGH THINGS AND SEES THEM THROUGH.

Cleveland Conference Endorses Interchurch World Movement

THE Interboard Conference at Cleveland, April 30-May 1, was a memorable and most successful gathering. It was attended by a large and representative group of the men and women, almost 500 in number, most closely and officially connected with the home and foreign missionary work of American Protestantism.

The gathering was a real conference. Question and criticism were invited and welcomed. Frank and free discussion was encouraged. The whole Interchurch Movement was canvassed from every angle; each department of its work reported on its hopes and plans; questions were answered as fully as the facts and present progress permitted; sectional meetings allowed of informal discussion of details and cleared up mooted questions, resolved doubts and revealed new points of contact to the delegates.

The whole conference was held up to a singularly high and sustained spiritual level, from the opening exposition of Dr. Doughty of the vision of Ezekiel, to the last words of voluntary testimony spoken from the floor just before adjournment. The conviction was unanimous that the Movement was providential, necessary and imperative. The most fraternal spirit prevailed and was in evidence at all times. The attendance never slackened from start to finish and the interest deepened with every session.

An analysis of the conference constituency follows:

Reformed Presbyterian	1	Friends	8
United Evangelical	1	United Presbyterian	9
Salvation Army	1	Lutheran	9
Free Baptist	2	Reformed in America	10
Menonite	2	Protestant Episcopal	11
Evangelical Synod	2	United Brethren	17
Moravian	2	Reformed in U. S. A.	28
Christian	3	Presbyterian in U. S. A.	42
Seventh Day Baptist	3	Congregational	47
Methodist Protestant	3	Baptist	51
Church of the Brethren	3	Disciples	76
Free Methodist	3	Methodist Episcopal	131
Southern Presbyterian	4	Denominations not stated	8
Evangelical Association	6		
Methodist Episcopal, South	7	Total	490

Personnel of Delegates

Secretaries and Officers and Members of Home Missions Board	55
Secretaries and Officers and Members of Foreign Missions Boards	60
Secretaries and Officers and Members of all other Boards	72
Secretaries and Officers and Members of Women's Boards	76
College presidents and professors	71
Editors	28
Secretaries and Officers, Interdenominational Organizations	75
General Church Officers (Bishops, Secretaries, etc.)	22
Pastors, other relations not stated	23
Missionaries	8

On the following pages are given the gist of the principal addresses, with the report of the "Findings" of the conference, which were unanimously approved.

The Rising Tide

By W. E. Doughty

THERE is a message in an old book for these new times: the vision which Ezekiel saw of the living streams that flowed out of the temple of God: "He brought me out of the way of the gate that looketh toward the east, and behold, there ran out waters on the right side. When the man went forth eastward with the lion in his hand he measured a thousand cubits and he caused me to pass through the waters, waters that were to the ankles; again he measured a thousand cubits and caused me to pass through the waters; waters that were to the knees. Again he measured a thousand and caused me to pass through the waters; waters that were to the loins. Afterward he measured a thousand and it was a river that I could not pass through, for the waters were risen; waters to swim in; a river that could not be passed through."

Then I read the words that described the destination of this river: "The river shall go into Arabia and into the Dead Sea," and then the description of what happened when these rivers flood. The desert became a garden and the Dead Sea became a fountain of living waters, and "by the river upon the bank thereof upon this side and that side shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail. It shall bring forth new fruit every month, and it shall come to pass that every living creature which swarmeth in every place whither the river shall come, shall live there eternally.

The Fresh Discovery of God

As I seek for an interpretation of the meaning of the river I find that there are three simple answers. This description of the rivers flowing out of the east gate of the Temple is almost at the end of the book. It is the climax of the book, but I turned back three or four chapters, and there I discovered the first secret of the rivers that flow out of the east gate, for Ezekiel says: "I saw the Glory of Jehovah coming to the house by the way of the east gate, and he said unto me, son of man, this is the place where I will dwell forever." God came in at the east gate. Is not that the secret of the ever-great period of originality and initiative and power? There must be a fresh discovery of God if this Movement does not fall to the ground.

Back of every great stream that has gushed out of the temple of God has been a fresh discovery of God. The supreme and central issue of this conference and of this movement of ours is that they should lay hold of us with a very passion of power and new discovery of God.

Look at the second of the explanations: "And the waters came down from underneath from the right side of the house on the south side of the altar." The principle of sacrifice is always the principle of originality in the kingdom of God. This movement of ours must come by way of the cross, if it is to shake the world. There is no other way for it to shake the world. Unless we pay the price, this Movement ficial price no program is of any use. We are facing a world into which God has run his ploughshares as never before. Unless we pay the price, this movement cannot shake the world.

Spiritual Bankruptcy

Any man or any institution in these days that thinks in pre-war terms, stands on the slippery edge of spiritual, moral and intellectual bankruptcy. We dare not think in the terms of old ecclesiasticisms or the old Christian program. God has broken the hearts of the world and left us where we simply must plan with a new daring of adequacy for the capture of his world. If we dare now as Christ's nailed, pierced hand beckons us to go on with courage, with unshaken faith, God is ready to let the stream flow out so great and deep that no man can cross it.

Christ's Program

By J. Campbell White

GOD has been preparing the world for his message in a very startling way since the Edinburgh Conference met in 1910. There were invited to this meeting the representatives of all the missionary and educational and benevolent agencies of seventy-six Protestant denominations in North America. The heart of Christ must be cheered today to see so many of his friends together.

This development toward deeper and more thorough-going cooperation is providential. Unless it is providential, both the preparation for it and the movement itself will be unavailing. If both the preparation for it and the movement itself are providential, then we have everything to do with it and all our future is bound up in it.

I am one of those who is willing to stake everything on my conviction that God is moving now in his church in a mighty way. God now is moving and has a first claim upon anyone he wants to help carry forward this movement which is the culmination of the providences of God through all the centuries since Protestantism was born. Protestantism has never seen an hour like this since Martin Luther nailed his theses to the door.

A real united Protestantism, filled with the spirit of God, may undertake anything and a divided Protestantism, with all our communions in separate compartments, must stand with its hands palsied in the presence of the needs of the world today.

The Unity of the Spirit

There is a mighty unifying influence on all the missionary field that has been drawing all our representatives in every far-flung battle front of the world into a great spiritual unity. The foreign missionary forces of the world have been pioneers in the matter of a spirit of unity and cooperation. It is necessarily so. All the spiritual laws of the world compel it to be so. Far away back in his great intercessory prayer, our Lord asked that "they all may be one, that the world may believe," and it would be a strange thing if those who give their lives to helping the world to believe could be divided in their sympathies.

The home missionary forces have got to go to that point where they are not now planting any new Protestant churches without consulting the Protestant forces in that entire territory. That is a great gain when we feel sufficient confidence in each other to trust each other to preach an adequate gospel in the fields that we occupy.

A False Millennium

Then the war came and if people can't hear the voice of God in a war like this, how can God get his thought across to men at all? We thought we were going on to a millennium of education and civilization, and God has shattered that lie, and revealed to us that only a civilization founded on his truth can ever satisfy the aching heart of the world and ever make a decent human society on earth.

Never has there been revealed in such lines of blood and fire the necessity of God in human life and in all human relationship. The whole human race has been going to God's school of fundamental righteousness for the last four years as never before; and, thank God, the spokesman of our nation has been the spokesman of Christ in these great calls to whole races and nations to modify their ambitions on the basis of eternal right.

There are denominations in this country that are afraid to come into this movement now for fear their autonomy, their sovereignty, their individuality might be sacrificed. It is the last thing that need happen.

United Protestantism

If we fling ourselves without reserve into a unified program to redeem the world our entire Protestantism should multiply itself practically five-fold. The Christian is responsible for more than he can do.

We are responsible for what we can do, plus what Christ can do with us and through us. A Christian church is responsible for more than it can do. It is responsible for what it can do in cooperation with others who believe in the same Lord and want to extend the same Kingdom.

It is a very serious moral responsibility that any great or small church takes upon itself when it declines to cooperate with other bodies that are trying to do the will and work of Christ.

I believe the time has come in the history of our Christianity when we must point out lovingly but plainly and carefully to whole denominations in this country the moral obligations of a cooperative spirit. No one of us can evangelize the world alone. We are only doing a fraction of it in all our work added together. Only by unifying these forces and filling them with supernatural energy is there any promise that we can carry out Christ's program.

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The Objectives

By S. Earl Taylor

THESE are the objectives of the Interchurch World Movement:

1. A scientific survey of the world's needs from the standpoint of responsibility of evangelical Christianity.

2. Cooperative community and world program to meet the needs arising from the survey.

How does this movement differ from other movements that have gone before? It differs just at this point: it is a great world-program in the line of ascertained facts. A foreign section and a home section; to place all these together in the form of a great survey; to show each great church's share in this; and then a tabulation of the whole, so that the first time in the history of the world, Christianity will see what the task is and see it in the whole. That is where it differs: a great plan, put so we can see it, find out what we are now doing, what we ought to do, and what are the unoccupied territories after each of us has secured its denominational and sectional share.

3. The discovery and development of the spiritual resources of life and money required by the fixed program.

The feature of this program will not be the money feature. The biggest feature is to find and train the lives necessary to carry the program through.

These objectives can only be realized as each local church assumes its responsibility in cooperation with all other churches. It will be necessary for each local church to carry through a program of education, intercession, stewardship, life-work and community service.

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No Substitute

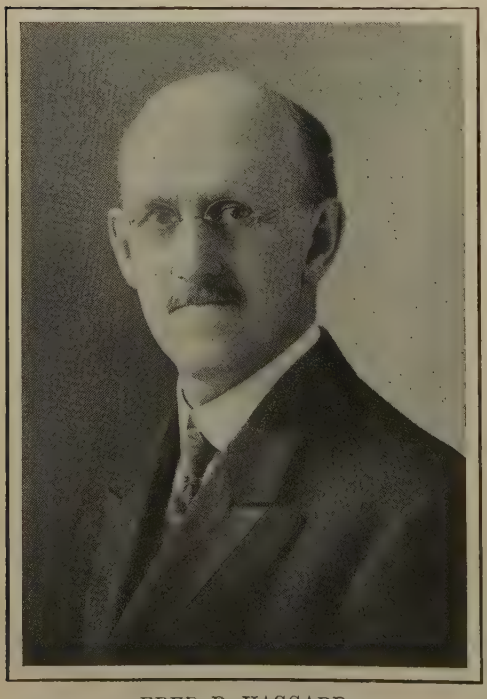
ONE of the wisest men of his generation is my good friend John M. Siddall, editor of the *American Magazine*.

"When I am dead," he said to me on a day when he looked particularly healthy, "when I am dead they should write over me the following brief sentiment:

"'This man lived a fairly active life, in the course of which he made just one discovery—that there is no substitute for work.'"—[Bruce Barton in *Association Man*.]

WILLIAM H. FOULKES
Vice-Chairman Executive Committee

FRED B. SMITH
Vice-Chairman General Committee



FRED P. HAGGARD
Associate General Secretary

WILLIAM E. DOUGHTY
Associate General Secretary

Officers of the Interchurch World Movement

Social Unrest

By Raymond Robins

WHAT in the history of human society, not in any formal or dogmatic way, has actually produced more self-control and social serving tendencies in more human hearts than any other thing loose on this human world? Religion!

Judaism did quite a good deal; Mohammedanism does a little, but of all the religious purpose that has ever moved in the hearts of men uncorrupted and simple, direct Christianity has done more to give social-serving purposes and self-control in individual human hearts than any other force in the world, through the centuries and, my brothers, you can't solve the problem of the food supply of the poorest little child in the tenements without dealing with the moral and spiritual forces of the universe.

Why Are Children Hungry?

The reason children are hungry is because the bread-winner comes out of the shops or factory on Saturday evening with his pay envelope in his pocket, goes into a saloon and boozes away the resources that ought to support the home; goes into a house of ill-fame and leaves his money there. Now, what is the matter with that person? Economic legislation? Political purity? Not a bit of it. The trouble with that person is, he has got a social-wasting, self-indulgent purpose in his individual human heart and you have got to transform that into a social-serving, self-controlled human purpose in his individual human heart.

Extra Wages and Leisure

Extra leisure is a good thing for labor up to a reasonable point. Better wages are a good thing up to a certain point. But, extra leisure and extra wages unless supported by extra self-control and extra social-serving purposes to use the extra resource and leisure, may be a curse instead of a blessing.

Socialism Immoral

I am one of those who has opposed socialism every day. I regard the Marxian formulas as economically impossible and morally wrong, because they are class formulas, and any class formula that excludes other people on mere economic grounds is morally wrong and ought to fail. The quality about Jesus' gospel is that it is a universal gospel, but it never was intended to be the peculiar privilege of the comfortable and rich. That wasn't where Christ went, and wasn't where he preached. He spent most of his time among the defeated and the poor, among the weak, the sinful and the outcast. He never excluded men of wealth and men of position; he used all life for the common vindication of the human soul and the dignity of the human spirit, whether it was Nicodemus or whether it was Mary Magdalen. That is the reason we are for it. It is an adequate gospel; it will meet all life all conditions if we are honest with it.

America Can Lead

America alone among the nations of the earth has not yet got class cleavage. We still have got a vital democratic action in our government, if enough people of the whole country will suffer, will fight, if need be die, for this government tonight to make it safe no matter who is President, Republican or Democrat. We have a Christian conscience still so uncorrupted and secure through the mass of the people that if we unite that Christian conscience, and that political purpose behind our whole advancing national life, we can meet the challenge of this class program and throw it back upon the land that gave it birth. We can preserve free speech and free principles and that vital principle of a free church to serve the economic order, and build that republic under God for which our fathers died.

We can meet every need of the nation's life within the Constitution and the law

and we will do it if there shall be that united purpose in the Christian church which, after all is said and done, is the supreme guardian of the Christian conscience.

A Stake in the Country

The moment you implicate the vast reaches of the population in the institutions of society and give them a stake in those institutions, a guarantee and a protection, then your government, having been worth living under will be worth fighting for.

Breeding Spots of Anarchy

Anarchy has no place in American life if we lpay our hand squarely, if the church will inform with its own spirit the industrial system and right existing wrongs which are the breeding places always of the bolshevist and the I. W. W. and all the others. Where do they breed in American life? They breed in the worst economic spots—in lumber camps, in hop fields, in casual labor groups, in non-union mines, mills, sweatshops. That's the breeding place, and to answer a protest such as that at Lawrence bv calling it bolshevism, is just to make bolshevism overnight.

The Time Is Short

America has got a little longer time, but not a whole lot longer time, to vindicate a Christian democracy in this world. America's institutions are more challenged by the issues of this hour because they are the best institutions of democratic life and of the free Christian conscience that the world has known. I believe that the Christian sanction in a vital and definite and sure fashion in individual hearts is the only guarantee of a democratic social order that there is in all the world or ever can be.

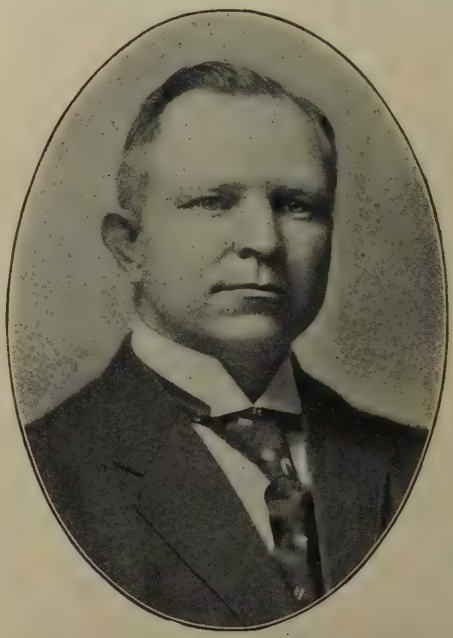
Christ Essential to Democracy

Democracy can't live without a vital Christian conscience. Autocracy can. Democracy needs a vital Christian conscience to give self-control to powerful individuals and other serving purposes to wealth and strength, or you will get class domination of your commonwealth and betray your democratic institutions. Christ is essential to democracy.

Shall We Meet the Challenge?

Men and women of the Christian church, in this great hour of the life of the nation and the world, will we unite? Will we cooperate? Will we put the whole strength of our common church, our common fellowship, behind a great program of Christian service, of Christian purpose, of united Christian mind, so that in this hour we answer the challenge of the time with a strong, serving church and a strong, serving state?

Thirty years from today shall it be said that we couldn't do it? That when the



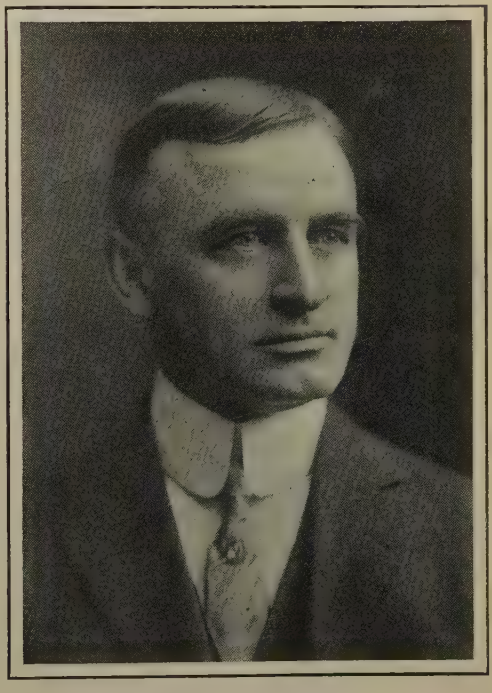
WILLIAM E. HOLLOWAY
Executive Secretary
Interchurch World Movement

challenge came for the leadership of the world, for the leadership of our nation, that we were so divided, so separated, that we couldn't play the great part? Or shall it be said that, uniting as we are here today, uniting as we are under the leadership in this conference, going forward as we will go forward under God, we met the challenge, we united, we put over the Interchurch World program and stood four square, building a new national purpose through the power of the Christian conscience, blazing out the way up which all the nations of the earth shall come in God's appointed time?

J. CAMPBELL WHITE
Associate General Secretary

FRED B. FISHER
Associate General Secretary

A. E. CORY
Associate General Secretary



WILLIAM B. MILLAR
Associate General Secretary

Officers of the Interchurch World Movement

Findings

Of the Cleveland Interboard Conference

WE are impressed with the providential character of the steps and events leading up to this meeting. We reverently recognize what we believe to be the leadings of the divine Spirit in this Interchurch World Movement.

We believe that the magnitude and the urgency of the present duty of the Christian church to carry the Gospel to all men and to all life call for the greatest possible measure of effective cooperation among the churches.

We are convinced that the spirit of life and of common service which is now abroad among the churches needs for its expression and for its use such an intrumentality as the Interchurch World Movement provides.

We welcome this movement as providentially presenting to the evangelical churches and organizations of America an unprecedented opportunity for cooperative effort to serve the whole world unitedly, effectively, and in the spirit of Christ.

It seems to us to be of extraordinary significance that it should come into being at a time when the cataclysm of the world war has prepared the minds of men for religious impressions, thrown down the barriers to missionary advance and created an atmosphere favorable to the review and readjustment of industrial, social, and international relations, in accordance with the teachings of Christ.

Bases of Fact

We commend the proposed method of basing the program of action upon facts to be ascertained by means of comprehensive and careful surveys. We understand that these surveys will not only cover those fields commonly classified as "missionary" but will include all evangelistic efforts; the religious nurture of children; the enlistment and special preparation of youth for life service; the educational system of the churches at home and abroad, general, theological, vocational and professional; philanthropic institutions, hospitals, orphanages, asylums and child welfare agencies; the means for the support of the ministry in retirement, as well as in active service; and the contribution of the church to the solution of the definite social and industrial problems of the new day of readjustment and reconstruction.

We believe that upon such a foundation of established fact the churches and organizations with which we are severally connected can unitedly appeal to the Protestant constituency of America in support of a program large enough, and wise enough, and practical enough to command the prayers, the money and the dedication of life sufficient to man, equip and spiritually energize the movement whose aim is nothing less than to make the divine Christ ruler of the hearts and lives of all men.

We are persuaded that close and trustful cooperation in such a movement will weaken no true and worthy loyalty to denominational duty but will require, on the other hand, the fullest contribution which each body can make in the line of its own distinctive responsibility.

Cooperative Effort

To meet the natural and proper inquiries of our churches as to the character and purpose of the movement we deem it wise to state: that the Interchurch World Movement is a cooperative effort of the missionary, educational, and other benevolent agencies of the evangelical churches of the United States and Canada to serve unitedly their common present tasks, and simultaneously and together secure the necessary resources of men and money and power required for these tasks: that it is a spiritual undertaking of survey, education, and inspiration, that it is an instrumentality of cooperation and coordination of administrative agencies and designed to serve, not to supplant them. It is this positive character of the movement that

we desire to exalt. At the same time, to prevent misapprehension, we affirm our definite understanding that this is not an ecclesiastical movement nor an effort at organic union. It will not disturb the autonomy or interfere with the administration of any church or board. Neither will it undertake to administer or to expend funds for any purpose beyond its own proper administrative expenses. It has a definite and temporary mission. It will not duplicate or conflict with other denominational agencies. It does not assume responsibility or authority in questions of church or missionary policy, recognizing that these belong to the cooperating agencies and organizations. And we disclaim all statements, by whomsoever made, contrary to this declaration of principles.

We believe that the churches need not fear to trust to the fullest extent such a cooperative effort created by their own agencies and responsible to their control.

In this endeavor unitedly to survey their common task and together to enlist the resources for its accomplishment, we see an opportunity for all our churches to bring to bear upon the needs of our nations and of the world the full measure of their Christian conviction and devotion, with no compromise of our denominational trusts and distinctive principles and no confusion of our individual responsibilities, this movement makes possible our unreserved cooperation in an effort where each body gives itself to the common service and in accord with our Lord's promise, finds itself again enriched in the common life and strengthened with new power.

Emory W. Hunt, Chairman.

W. B. Anderson,	C. S. Nash,
A. E. Armstrong,	W. F. Oldham,
Frank L. Brown,	W. C. Pearce,
Helen Calder,	Frank M. Sheldon,
William E. Chalmers,	James H. Snowden,
William E. Gardner,	Robert E. Speer,
Ida Harrison,	Warren S. Stone,
James R. Joy,	Luther Todd,
G. M. Matthews,	Fennel P. Turner,
Charles E. Miller,	Charles L. White,

E. F. Willis,

✣ ✣ ✣

Christian Cooperation

From the Message of the Federal Council of Churches

WHEN the foundations of the international and industrial orders are being broken up, the ecclesiastical order can hardly expect to emerge unaltered. We hail with rejoicing the consciousness of Christian brotherhood which has been greatly deepened during the war, the new lessons learned of the possibility of working together in large common tasks without the sacrifice of any fundamental conviction, and the new sense of united responsibility which the period of reconstruction has laid upon us all. Believing that Christian unity is even more a matter of growth and developing experience than of design and program, we invite all Christian churches to unite in the practical cooperative movements of the present day. It is of the utmost importance that leadership and initiative in such Christian cooperation shall come, not only from the centers of administrative responsibility, but no less from the local churches in each community,—both alike uniting for their common tasks. In the pathway of such cooperation we shall find the further steps that will lead us toward the unity for which Christ taught His followers to pray.

Transforming Society

The task of transforming a world just emerging from war, into a world pervaded by the spirit of Christian brotherhood, cannot be accomplished by the mere launching of campaigns, however vigorous, nor by the construction of machinery however

efficient. The task involves far more than the working of surface changes—it means nothing less than the transformation of society itself: the presentation and acceptance of a new social ideal, the development of new and larger sympathies, the cultivation of new relationships, the practice of unaccustomed duties, and the serious undertaking of larger responsibilities.

Train the Next Generation

Such a task may seem hopelessly audacious, unless we realize our opportunity to train the new generation which is growing up under our hand. The last five years have revealed to us the powers for evil accumulated by a nation trained from its youth in certain directions of thought and action. Do they not similarly face us with the possibilities of good implicit in a rising generation trained to Christian habits of thought, attitude and action? With such opportunities before us, the churches must take far more seriously their training function; must perfect and coordinate their training agencies; and must pray God's help to rear a new generation worthy to bring in the new day.

Unused Capacities

But we are summoned by our task, not only to a new faith in the future; no less to a new faith in men. Our generation has discovered that the capacities for service and sacrifice latent in ordinary men and women are far greater than we had ever dreamed. It has seen further that when these capacities are called forth in a great uprising of the common will and purpose, ideals hitherto deemed impossible can speedily be made realities. These discoveries have opened our eyes to new meanings in Jesus' teaching of the power of faith; above all, in his teaching of the boundless achievements possible to faith in the living God—[Cleveland meeting of the Federal Council of Churches, held on May 6-8, 1919.]

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On To Columbus!

Great Culminating Celebration of Methodist Centenary Staged in Ohio's Capital

PROBABLY the finest by-product of the great Centenary celebration which the Methodist Episcopal church is arranging for Columbus, Ohio, June 20 to July 13, is the widespread education of the laity in matters of church activity, church history, missionary outlook, civic benevolences and world progress generally. The educational process began with the inception of the Centenary idea. The celebration will visualize the surveys by showing concretely what has been the subject of countless publications and discourses during the last year. From 15,000 or 20,000 persons will be actual participants in the celebration proper. Dr. J. S. Stowell of New York has been in charge of the work of training 4,000 stewards and teachers for the celebration. These stewards, garbed in the costumes of the missionary field to which they have been assigned, will be stationed in the exhibits from those fields. It will be their mission to answer the visitors' myriad questions.

Six Great Pageants

In this general scheme of educational work the high lights will probably be found in the pageant features. These will epitomize and visualize both the history and the hope of the church in its missionary efforts in advancing the kingdom. Messages so essentially spiritual, communicated through a medium so popular should effect incalculable good.

The Centenary pagentry will be presented in 6 distinct divisions. The gigantic

schedule, incorporating ideas of great pageant masters of the old world as well as of the United States, includes:

1. A splendid production of "The Wayfarer," to be staged in the Coliseum, every evening except Sunday.

2. A mammoth patriotic pageant, on the Great Oval, probably July 4.

3. An impressive pageant of prophecy, bringing together in massed array all participants in the service activities of the celebration. This processional will be held in the open.

4. The children's pageant, which will be staged on the lake front.

5. The demonstration pageantry, given daily in the several exhibit buildings.

heaval in the revolution throughout the world as to be almost in despair.

To Wayfarer, it seems as if God is either an absentee or impotent to control existing conditions. As Wayfarer journeys with Understanding through the great events of religious history, he discovers that in every age the church has been confronted with seemingly insurmountable difficulties, yet always has triumphed.

Dr. Crowther has built his Pageant of the Kingdom around three episodes—the captivity, the Christ, the conquest. The time is the present. The immediate occasion is the war in Europe. The pilgrimage made by the Wayfarer under the guidance of Understanding afford place in the drama for an historical résumé of epoch-

DIRECTORS OF COLUMBUS CENTENARY CELEBRATION

H. B. Dickson **Montgomery Lynch** **James J. Crowther**

6. Native life plays in the Mission Playhouse.

What They Portray

The pageant, "The Wayfarer," was written and will be produced by Dr. J. E. Crowther, assistant director, and pastor of First church, Seattle.

There are two leading characters in this pageant, a woman called Understanding, and the Wayfarer, a man who represents that element in modern society, and more especially in the church, which is so bewildered by the industrial and the social up-

making events and the prophetic vision of a reconstructed world.

The procession of the nationals promises to be a noteworthy feature of this pageant. It is to be led by children and native Christians from every land under heaven, followed by the flags of all the nations of the world; then comes the procession of Americans, designed to show that the whole of our social and industrial order has been permeated with Christ's ideals.

The Exhibits

With seven large buildings, each devoted to a special mission field, each filled

with exhibits collected on those fields and arranged by men who have had years of experience there, supplied with all the literature that time, talent and money can afford, so systematized that the spectator's every moment is utilized to advantage, it is impossible to estimate in advance the tremendous urge to the missionary movement to the world that will come when this program passes before the 250,000 persons confidently expected and for whom preparations are now being made.

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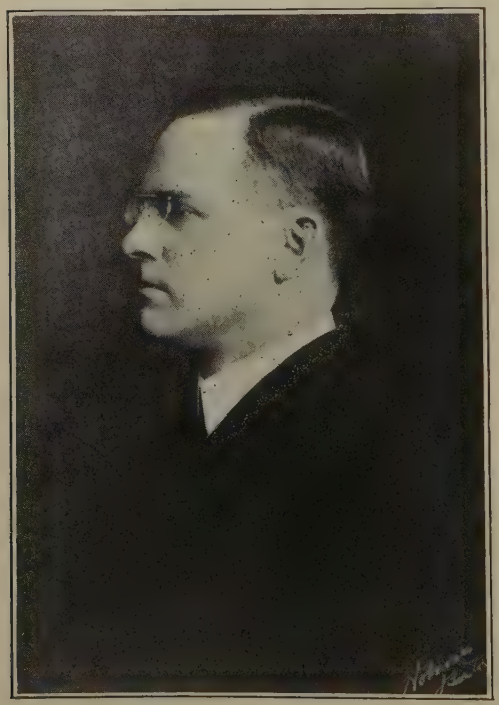
Winning India

By G. Sherwood Eddy

I AM writing (under date of February, 1919) from Maramannu after the Sunday morning service in the great palm leaf pavilion, where 30,000 Syrian Christians have gathered from all parts of this native state of Travancore. It is stifling hot even in winter down here near the equator. Above us rise the graceful cocoanut palms, the pepper vines, and banana trees. The blue hills on the horizon are covered with plantations of rubber, tea, and coffee, while beyond these lie the elephant and tiger jungles in the mountains.



GEORGE SHERWOOD EDDY

The Hungry Sheep

But far more interesting are the people who are gathered here in this great convention. On the platform at our left are seated the white-robed priests of this ancient church, and upon raised seats on the right are the two bishops in their purple satin robes, with gold belts and quaint headdress. One is of the old school, looking like the ancient Nestorian patriarch of Antioch from whom his bishopric draws its historical descent: the other is a young man, modern, keen, alert, whom I knew as a college student a dozen years ago when he decided one night to give up his future ambition in the law, take up his cross, and enter Christian work. After completing his education in Canada he returned to spend his life in vitalizing this ancient Oriental church in which he was born. In front of the plaform in this great pavilion the Christians are seated. They have been gathering from hundreds of distant villages, coming up like the tribes of old to the Feast of the Tabernacles at Jerusalem. All are clad in flowing white garments and are seated on the dry sand of the river bed with the men on the right, and the women on the left. As the people unite in intercession you can hear a distant murmur rising gradually like the sound of the sea. A wave of prayer seems to sweep over the

vast audience. The bishop now leads in a last prayer and we begin the morning's address. We have continued one theme throughout the entire week, that of personal evangelism, or arousing this ancient church to win India for Christ through the rank and file of the laity.

Pentecostal Times

Each night a modern John the Baptist has gone through the camp calling upon the people to repent and put away their sin. We seem to be living again in the early days of Galilee and Syria. By daylight the whole camp is astir. At seven in the morning we meet for classes in sections as at a student conference at Northfield or Geneva. I have met each morning a class of priests on personal evangelism. At the platform meetings morning, afternoon, and evening we dealt with the topics of sin, conversion, the first principles of the Christian life, the universal call for service, and preparation for personal evangelism.

Behind the platform is the motto of the convention: "Personal Evangelism, the Greatest Work in the World, Winning Men One by One." We have now come to the closing message on "The Great Commission." The young Malayalam interpreter is ready to flash out the message with lightning-like rapidity.

One by One

After the address we throw the meeting open for personal work to train the rank and file of Christians for this service before they return to their distant villages. The young bishop leaves the platform to work among the people. Some fifty priests scatter among them all busily at work. The whole place is busy as a beehive. Hundreds who feel they have no message for others are praying for themselves, while hundreds of others are busy at work among the people. As we moved among the Christians we came suddenly upon an outcaste from Hinduism, who tells us that he is ready to accept Christ and become a Christian. Ten or a dozen other Hindus of various castes rise to express their desire to become Christians. For long centuries outcastes had not been received by this highly respectable Oriental church, which had become as dead and cold as some of our city churches at home. At last it is awakening to a sense of its missionary responsibility to save India. Each night during the convention lectures for Hindus have been conducted in a separate pavilion and the church is now opening its doors to receive them and organizing Home and Foreign Missions to reach them.

Who Are These People?

But who are these "Syrian Christians"? They hold intensely to their unbroken tradition that their first seven churches were founded here on the West coast of India by the Apostle Thomas in the first century. Their tradition also holds that Nestorian Christians from Syria and Persia landed here 345 A.D. Thus we may account for their dependence upon the patriarch of Antioch. We have today handled ancient copper plates given by the king of the country nearly fifteen centuries ago, which recognized the high standing of the Christians and granted them many special privileges. We have also seen their ancient crosses and Persian inscriptions, dating from the early centuries. These Syrian Christians seem to have multiplied in the first centuries until they lost their missionary purpose. Then the church fell asleep for some fifteen centuries.

A Century's Work

A hundred years ago the Church Missionary Society of England sent out missionaries to revitalize this ancient church. Nearly twenty-five years ago their first convention was held here on the sands of this river bed with a thousand or two present. The new life has spread with contagion. Their numbers have grown until now it is by far the largest Christian Convention in the world. They are now turning back to the primitive and simple Christianity of the early days, with an open Bible, fervent prayer, and simple witnessing of the glad news of abundant life.

Not Far From God

There is an unfathomed, unmeasured depth in the heart of India which one can find no words to express. After three thousand years of its unbroken search for the unseen and the divine, India is not far from the heart of God. And now we are

PREACHING TO AN INDIAN PRIEST

ITINERARY OUTFIT, SOUTH INDIA

AN INDIAN BIBLE CLASS

MASS MOVEMENT BAPTISM

MORNING PRAYERS AT BOYS' SCHOOL, CAWNPORE

WIDOW'S SCHOOL AT ALIGARI, INDIA

traveling across the hot plains with its crowded villages and teeming life. There are more than 750,000 of these villages, so many that if Christ had visited one every day of His life on earth and one every day since that time, He would not yet have finished the villages of India to this date. Yet here in this ancient Syrian church are enough Christians to place one in every village in India. If once this church is awakened, if once it is kindled with the fire of a genuine missionary enthusiasm, it may be a mighty factor in the evangelization of India.

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The Call to the College Man

By Thomas S. McWilliams

Western Reserve University

LET us suppose a college man has concluded that he will not sell his life for money and has turned his back upon those pursuits which only hold out the hope of a fortune. He has observed enough of the hollowness of the rewards of selfish ambition and the fickleness of the public. He has heard the Master say that the man who would be greatest must be of the most service. This aristocracy of service he has deliberately chosen as the goal of his life ambition. And yet he somehow feels that the church's chief function to-day seems to be that of holding services, while he is intent upon rendering service.

A Hired Man

The college man knows too that many churches hire a preacher to preach, just as they hire a singer to sing or an organist to play. If he fails to fill the pews or the collection plates, these churches claim the right to discharge him as they do the others. The college man hesitates to become the church's hired man, especially when the average hire is less than that of the bricklayer, the carpenter or the chauffeur.

Sectarianism

The college man is not attracted but repelled by what appears to him the pettiness of the pulpit's sectarian emphasis. He sees preachers "specializing in irrelevancies." If he has gone overseas, and seen men of forty different nationalities—Roman Catholics, Jews, all kinds of Protestants, enduring and dying together in the same great cause, he will be more impatient than ever of these circumstantial trivialities and denominational minutiæ. He wonders if churches founded and multiplied upon these denominational differences are not expensive consumers rather than real producers of things worth while.

Negations

He is not attracted but repelled by the pulpit's negative ethics. Too frequently it has made the marrow of Christian duty, "Thou shalt not"—dance, play cards, go to the theatres, or do anything pleasant on Sunday. His mind runs towards prodigious problems on which the weal of humanity depends—international organization and social justice—and these petty questions of individual behaviour awaken in him no ethical enthusiasm.

Emotional Evangelism

Believing that Christianity's propaganda should be along lines of education and service, the college man of the right sort is not attracted but repelled by the pulpit's purely emotional evangelism. He knows the psychology of the kind of singing and praying which is little more than emotional intoxication. He loses respect for the preacher who tolerates a type of clap trap evangelism which is but the "get-rich-

quick-scheme" of the churches. He likewise questions their intellectual capacity and honesty.

And so he considers the claims and chances of the other so-called learned professions.

The Law

He thinks of the law. There are 60,000 lawyers in this land already, and not much more than half that number can find legitimate business to do. The rest have got to do other things, or manufacture illegitimate business on which to live.

Medicine

He thinks of medicine, but learns that there are 120,000 doctors in this country already, and knows that 1 doctor to every 800 of the population is more than we need.

The Ministry

He thinks of the ministry, and learns that there are hundreds of vacant churches at home, and perishing millions that need to be ministered to abroad. The church will stand behind him to the extent of a respectable maintenance; and, if he is gifted in preaching, an appreciative people may give him a good salary. But above all these things, the ministry will mean the leadership of a group of people in worship, in religious and moral education, inspiration and in service. It will mean a real ministry to the fundamental interests of this group.

Men Wanted

Preachers are needed who are qualified to teach the ideas of Jesus. Men are needed to continue the work and teaching of the Master; to bring in a great fellowship among men and between men and God; to use in the interest of this high fellowship the office of a priestly soul, the gifts of a teacher and preacher, the functions of a social engineer. Surely here is a profession calling for strong men, great in illumination, in intense and pure purpose. As he ponders deeply, he concludes that he would rather have left upon Europe and the world the impress of a Paul than that of a Pericles an Alexander, a Caesar or a Napoleon.

A Knight Errant

If he would be a knight errant against every form of injustice, oppression and wrong; if he would be a promoter of human brotherhood under divine fatherhood; if he would come to people as no other man can in the crushing crisis of life; if he would to-day offer the only solution of the world's vexed and vexing problems and the healing balm for its aching wounds; if he would now have meat to eat that the worlding knows not of, and at last hear the Master's "well done," let him dedicate himself wholeheartedly to the ministry of the gospel!

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The Church and Democracy

By Fred. L. Brownlee
Cleveland, Ohio

FOR thirty years the late Washington Gladden preached from a single pulpit the social ideals of Jesus. Much of this time his voice was as one crying in the wilderness. He had his times of discouragement. He died in the midst of a great war that in some respects seemed to him the very repudiation of these ideals. But he never wavered. Last week his church went over the top in a $100,000 memorial fund to be used in putting into practice in the city of Columbus, Ohio, the very ideals that their preacher so faithfully declared to them.

Undermining Autocracy

For this kind of service we have no standards of measurements. You can never tell with measures and weights just where a church is getting with ideal

preaching. But wherever a preacher stands forth and honestly and fervently declares to his people the social and democratic ideas and ideals of Jesus he is delivering a message that sooner or later will undermine the autocratic and dogmatic machinery of otherwise antequated institutions. But the church must do more than just preach.

Training the Community

I know of a well-equipped and well-organized democratic church in one of our large cities that has a committee on community welfare. The business of this committee is to keep the church informed on community needs and to suggest ways to meet them. This church is in a foreign section of the city. On this particular committee there is a German who runs a grocery store in the neighborhood, a man with a social vision but not a member of the church. Another is a Polish real estate man who also is not a member of the church. A third is a visiting nurse who goes in and out of the homes of the community. She also is not a member of the church. The church that does this kind of thing is not only training its own members, and non-members who are on committees in real democracy but is also democratically influencing the entire community.

Doing Things Happily

It is a great thing to give people the right to choose their leader and fix his salary. It is a great thing to get people to invest their money on a non-interest-bearing basis for the sake of better social living. It is a great thing to let people criticize an institution and initiate new ways of doing things. But it is a still greater thing to get people to happily doing good things together. This the church is doing. The church to which I have just referred has a resident membership of one thousand. Almost five hundred of these members have distinct jobs in the church. One of the very best and most useful workers in this church is an Italian who drifted into the church ten years ago as a vagabond. He was allowed at the time to wheel some coal into the church and to sleep in its engine-room. Today he has a good room in the church dormitory and is trusted with taking the church money to the bank every Monday morning. The other day the cashier at the bank flattered him by asking him to endorse a valuable paper, politely saying, "You may do so as the agent of the church."

The League of Nations

There is still another important thing that the church is doing as a veritable training school in democracy. I refer to its missionary work, principally the foreign work. The result of the great war is a proposed league of nations that shall put an end to wars and make freedom safe and secure. The church with its missionary vision and work has done much to make the organization of such a league possible. I know of no *live* church that does not participate actively in this world-wide work. Even autocratically organized and controlled churches are getting in on the game and they are having the time of their lives. Of all the things that the church is doing which are destined to drive away selfishness, narrow-mindedness and autocracy the most compelling is that which comes from the kindling of a love so unselfish and far-reaching that it takes into its embrace the whole world and calls every man its brother.

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Federal Council Endorses Movement

At its Cleveland meeting, May 6-8, the Federal Council of Churches approved the Interchurch Movement in these words:

"The Federal Council heartily welcomes the inauguration of the Interchurch World Movement, and commends it to the churches. The movement has a distinctive field, creating no duplication of effort; but we recommend that in its presentation, the distinction of function and field between it and the Federal Council be clearly made.

Resolved, That the administrative committee appoint a special committee of ten, preferably but not necessarily of different denominations, to make a study of the principle of ecclesiastical cooperation in these four areas:

1. Of the local community.

2. Within the circle of the agencies of a single denomination.

3. Between denominations.

4. Between the denominations and specialized agencies.

Neighbors and Brothers

By E. M. Poteat

"THE nineteenth century made the world a neighborhood, the twentieth century must make a brotherhood." In George Washington's time it was a nine day journey from New York to Albany. Washington had been dead two weeks before Boston found it out. The other day the armistice was signed with the whole world looking on! That courier despatched from Marshal Foch to German headquarters—eager eyes in every capital watched for his return; and the thrill of the message he brought, "Sign!" was felt all but simultaneously in London and New York, in Paris and Tokio, in Calcutta and Rio, in Melbourne and Montreal. It is a demonstration that the world has become a neighborhood. The earth has shrunk before our eyes to the size of a single community.

World Thought

Many consequences must result. For one thing, a common mind. Men cannot be daily contemplating the same facts, realizing the same emotional reactions to these facts, exchanging opinions on the same series of events without growing a common mind. President Wilson was entirely justified in appealing to the public opinion of the world. "No nation may ever again go to war for a reason which the public opinion of the world cannot endorse." "The reign of law, based on consent of the governed, sustained by the organized opinion of mankind." This common mind is a new thing, and we of the United States have especial reason to rejoice that the fundamental principles of our democracy have become familiar to men all around the globe, have gone like a saving infusion into the political philosophy of every capital of the world.

But now; because we have become neighbors it does not at all follow that we are going to get on well together.

Mr. Chesterton has somewhere told the women that the most formidable person on earth is the woman who looks over the back fence. The Latin poet Juvenal held the stoic philosophy with its outlook toward universal brotherhood; but the sight of Greeks and Syrians and Egyptians jostling native born Romans on the Palatine or disporting themselves in the Baths of Caracalla filled him with a savage indignation. "It is time for a Roman to turn his back on his own city when it has become a thing of no account that his infancy breathed the air of Aventine and was fed upon the Sabine berry" (Ecce Homo, p. 108). That is to say, it is easier to love humanity in the abstract than certain folks whom you know; it is easier to love the heathen on the other side of the globe than your next door neighbor who rubs you the wrong way. The closer contacts of a neighborhood often breed the most violent antagonisms. As long as we are far enough apart not to be aware of our differences, we get on beautifully; friction is reduced to a minimum. It is only when we are crowded together in a small space that our disposition is finally tested.

The Test of Brotherhood

Now if the world is being crowded together into the compass of a neighborhood, we are in for serious times unless coincidentally we grow a spirit which by its nature will allay or prevent the otherwise inevitable antagonisms. That spirit is the spirit of brotherhood. The Stoic philosophy was nearest to Christian universalism of all the ancient systems, but it broke down in practice when Rome became the cosmopolitan capital of a world empire. Christianity confronts at this hour the severest test of all its history, and it must not shrink if a League of Free Nations invites a comradeship of men of every tongue and kindred in the building of the kingdom of God on the earth. Nay: it must rejoice that now at last the day has come when its very genius, its inner spirit of brotherhood has full opportunity to express itself in a so-

ciety of brotherly men in which all distinctions of race or class or station are utterly done away in a common passion of loyalty to the will of God as father and a common obedience to the one law of love.

The Elder Brother

Even brothers sometimes differ; sometimes they fight. But Christian brothers, however they may differ, do not fight; and the nearer they come together the more they love each other. A world-brother in Christ, the elder brother—such is our goal. Sylvester Horne said: "Democracy was the passion of the nineteenth century, Justice will be the passion of the twentieth." But events move rapidly these days, and we already see that justice and democracy can only find their fulfilment in brotherhood.

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Fourteen Millions

Methodist Centenary Education Fund

AMERICA has millions of adopted children of all colors and from all countries. Twelve per cent of them are illiterate.

In India not one out of every ten people can read. Ninety-five per cent of China's millions are illiterate and sixty million Chinese children of school age are dependent upon Methodism for an education.

These are a few of the many reasons why the Methodist Missionary Centenary has launched a world wide educational program.

Some of the reasons are that seventy-five per cent of the people living in the eleven republics of South America don't know the three R's. Illiteracy in Africa is so common there are no statistics on it, and thirty per cent of our negro population has had no schooling.

The Centenary plans to spend more than $14,000,000 on the untaught millions of the world, out of its $140,000,000 budget for world reconstruction.

The Methodist church already has $66,-021,434 invested in educational institutions at home and several million more in the thirty-four foreign countries which constitute the foreign mission field. At home there are 108 separate educational institutions. Forty-four are universities and colleges; thirty-three professional graduate schools; thirty-nine secondary schools, and twenty schools for negroes. Of this number only ten are theological seminaries; medicine is taught in thirteen, dentistry in three; pharmacy in two; engineering in two, and commerce in two.

In the foreign field the church has fifteen colleges and universities, fifty-nine theological and Bible training schools, 122 high schools, and 2,771 elementary schools, the total student body of which is 98,247.

There are 52,010 men and women who attended Methodist institutions in America last year, and distributed among the negro institutions were 5,864 students and 334 teachers.

Through the scholarship fund of $300,-000 more than a hundred soldiers whose educations were interrupted by the call to war have been able to return to their universities and colleges. Otherwise they would have been forced to plunge immediately into the business world.

By strengthening the schools already established, by increasing the number of them, and by opening more publishing houses the Centenary plans to conquer illiteracy.

South America's portion of the Centenary educational budget is $4,629,795, China's $4,594,292, India's $3,350,941, Africa's $465,035, Japan's and Korea's $707,280. These countries are the largest foreign mission fields.

A German Scrap Heap

By Frederick H. Hope

Superintendent Elat Industrial School, West Africa

WHEN the Germans evacuated Elat station of the Presbyterian Mission in West Africa they left behind only a scrap heap. They destroyed their bicycles, motorcycles, autos and auto trucks. The French officials considered what was left as only junk and allowed the Presbyterian Mission to take it as scrap iron.

Out of the scrap heap the Presbyterian Mission school manufactured an automobile and an auto truck. An auto engine was turned into a steam engine, connected with the engine at the saw mill, and operated a shaft for a planer, a boring machine, a shingle mill, a grinder and a large lathe.

German Jewelry

When the carpentry class ran out of nails they were made in the Presbyterian Mission blacksmith shop from old wire which the Germans had coated with brass and sold to the natives for jewelry or for use as money. When the supply of solder gave out the bullets and metals left behind by the Germans in their flight, were melted as a substitute.

The carpentry class put up new dwelling houses, a new dormitory, a school house for the French school, a dry shed for the plant, rebuilt ruined structures, and built a town for the Presbyterian evangelists to accommodate 125 families. Furniture was made for the new dwellings, and for other Presbyterian stations.

The tailor class turned out 794 pairs of trousers, 698 shirts, 597 dresses, 40 coats, and hundreds of cloths such as are worn by native men and women.

The furniture class has sent some of its furniture to France, to Dakar, and to southern Nigeria.

The blacksmith class has rebuilt automobiles and a steam engine, and kept the bicycles, motor trucks and motorcycles in repair for the missionaries. The class also made many new garden hoes, forks, spoons, knives, carving sets and many other useful articles.

Shoes and Soap

The shoe class could get no leather from America, so used native cowhides and antelope skins and tanned them by an acid process.

Seed for broom corn was secured from the United States, and it grew so well that broom-making has been added to the list of trades. When sugar was scarce an old cane press which had been burned was rebuilt, and out of the sugar cane a fine syrup was produced for the missionaries' cornmeal pancakes.

A satisfactory experiment was the making of soap from the native castor bean, a finer grade of soap and cheaper than the mission had formerly imported from Europe.

All the pupils in this great industrial plant are required to attend all of the services in the Elat church. Morning prayers are held every day, and a native minister gives his entire time to the school. During the ten years of the school's existence it has been, outside of the Presbyterian missionary's salary, self-supporting.

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Nurses Wanted

BAPTIST home mission needs in this department of service are summarized by **Missions** as follows:

"A missionary nurse for Ponce, Porto Rico, to take charge of the day nusery and to do missionary and nursing work in connection with our station. The day nursery is now in charge of a native woman, but a nurse is greatly needed to direct the work.

"A missionary nurse for an Italian settlement in an eastern city.

"A missionary nurse for each of two new settlements in Indiana."

Weapons in Hands of Children

China at the Parting of the Ways

A RECENT word from the interior of China illustrates this peril. A thoughtful and wide-looking man writes that republicanism in China is a farce. The sole control is in the hands of the military governors of the provinces, who because they have troops can do as they please. Soldiers are the curse of this nation. They are unruly, lazy and vicious. I ran into a mob of them the other day and saw them unmercifully beating a man. He was already horribly battered when I left and was finally killed by them. They were quarrelling with him because he would not give them his bird which was in front of his shop in a cage. A mob of them killed two policemen a couple of months ago who had arrested them. If they are discharged, they turn bandits. Mr. G. was fifteen miles from the city last week and two rich men in the village he was visiting had been robbed and murdered two days before by a band of ex-soldiers. In Shantung the governor sought to put a stop to their brigandage by making the robber chief-tains officials. Now the whole province is overrun by bandits who have turned so in the hope of securing official favor.

Pity the President

This is just a peep into internal conditions. The honorable president has absolutely no control over these things because he has no soldiers and all he can do is to issue mandates that are scorned. A very poor sort of republicanism has been superimposed upon millions of people who for five thousand years have been monarchists. And the muddle into which they have gotten themselves by their monarchical training and their democratic leanings is most pitiful to see. China is certainly riding for a fall and the sooner the nations of the world wake up to the fact the better it will be.

It is ever more evident that the only thing that will save her is a change of heart, and that the power of God unto salvation has got to be preached there as never before.

+ + +

No Such Word

From an Editorial in the Minneapolis Journal

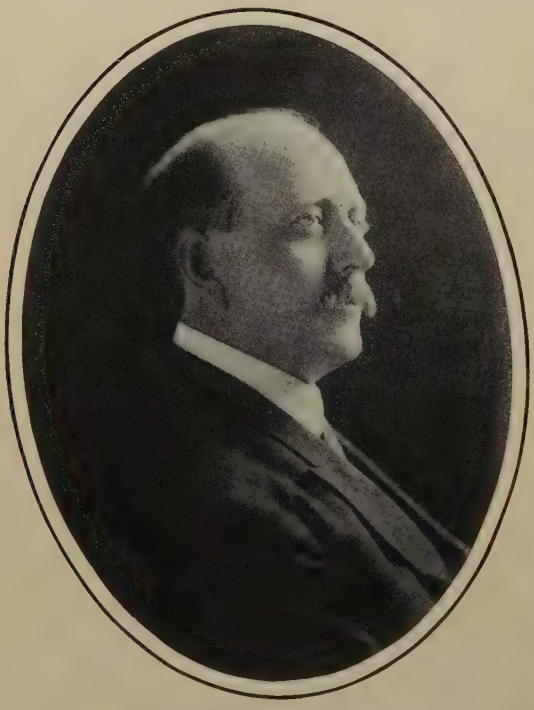
NEGLECT of missions is not logical, neither is it yet necessary. There are many economies that may yet be practised to avoid infringing on mission funds. Mission work at home and abroad is the life of the church. The mission is not an appendage to the church. It is not a work of supererogation, a work to be supported with a surplus if any, and to be dropped in a lean year. Even the most cursory study of mission work in Africa and the Orient shows that it was this that awakened those people to an intelligent realization of the higher things in Western civilization. It was by the help of the missionaries that America obtained its splendid hold upon China.

Some missions are considered by many more important than foreign missions. But this war is teaching the world that there is no such word in any tongue as "foreign." Not long ago Russia was none of our business. Today American boys are dying for liberty because Russian mujiks want liberty without dying for it. Christian America is not safe with China heathen. There will be no peace on the whole earth until there is good will among men.

In the Higher Service

AS missionary, educator and translator, the late George Heber Jones, a secretary of the Methodist Episcopal Board of Foreign Missions, New York, did much for Christianity in Korea, whither he went in 1887. Here is a typical record of the kind of work he did: When he went to Chemulpo in 1892, there were no Christians in all that region. Ten years later there was a presiding elder's district with 44 organized churches; 22 local preachers and exhorters; 109 class leaders; and 2,800 Christians; and Dr. Jones had the unique honor of being the presiding elder of a district, every church of which he had himself organized; every preacher and class leader was a son in the Gospel to him; and he had personally baptized every church member in the district. There are today seventeen members of the Korea Annual Conference who were won to Christ by Dr. Jones, and all of these men have records as soul winners, one of them having brought into the Church during his ministry over five thousand souls.

Dr. Jones was one of the translators of the Bible in Korean, a member of the Royal Asiatic Society; Korean correspondent of the London *Times*, a prolific author, a popular lecturer, and a member of many learned societies. Since 1916 he was secretary of the Foreign Missions Conference of Work in America. He died at Miami, Fla., on Sunday, May 11th, and was laid to rest from his home in Leonia, N. J., on Thursday, May 15th.



GEORGE HEBER JONES
Secretary Foreign Missions Conference

JAMES M. BLACK
Executive Committee of L. M. M.

Missiongrams

Sir John Monash, a Jew of Australian citizenship, an engineer officer who served in the Dardanelles and Gallipoli campaigns, is being mentioned as governor pro-tem for Palestine.

The Nile Press of Cairo will establish a branch in Jerusalem.

The English Church Union is pressing the campaign for the restoration of the mosque of St. Sophia in Constantinople as a Christian church.

For the first time in 256 Years an English sovereign worshipped with his nonconformist subjects when George V. joined them in a great Thanksgiving service at Albert Hall, London.

Time brings curious revenges, as is seen in the fact that it was Clemenceau, the anti-clerical, who restored Foch, the clerical, to command after he had been removed by anti-clericals.

The American School of Oriental Research in Jerusalem, closed since 1914, will reopen this summer. The new director is Prof. William H. Worrell, of Kennedy School of Missions, Hartford, Conn., a noted Arabist and Orientalist.

Dr. Phillip Kohnstamm, professor of thermodynamics in the University of Amsterdam, says that to neglect the church leads to spiritual impoverishment and irreparable loss. He adds that he would not have made this confession 15 years ago, at which time he thought the church, if not detrimental, at least superfluous.

The Rev. Cipriano Tornos, former Roman Catholic priest and court preacher to Queen Isabella II, and leader of the Protestant forces in Spain since the establishment of religious liberty there in 1868, has just died at the age of 86. He was moderator of the Spanish Evangelical Church and president of the Spanish Evangelical Alliance.

Madame Hiroaka, the wealthy "iron woman" of Japan, a Christian and social reformer of advanced ideas and tireless energy, is dead. She was president of the Osaka Y. W. C. A.

Rev. George Heber Jones, Secretary of the foreign missions conference of North America, died at Miami, Fla., May 11th. He was a veteran Korean missionary.

In Japan, out of every 200,000 new girl workers who enter factory life each year, 13,000 fall victims to tuberculosis. The death rate among these women is three times the normal.

In Madras a new university and a new medical college for women are signs of the times.

The latest federation to be proposed is that of the Bible societies of the world. The combined annual output is 35,000,000, three-fourths of which are issued by non-commercial societies.

Protestant churches in Bohemia are negotiating for union. These churches comprise Reformed Lutherans, and Moravians. There are 500,000 Slovak Protestants—one-quarter of the population—and 160,000 Reformed and Lutheran Czechs in Bohemia.

The King of Siam has given a grant to the American Presbyterian hospital at Petchaburi.

The new Siamese flag, of red, white and blue stripes, has discarded the elephant, a purely Buddhist religious symbol.

The Japanese royal family has given ten million yen for higher education.

The C. M. S. had to close its college at Tinne Velli last year for lack of funds. The native Indian Christians have made plans to reopen it, at an increased cost to them of 6,000 rupees.

An agriculturist missionary is needed by the Methodist Episcopal church at St. Paul river district, Liberia. There are 1,150 acres of the finest land in Africa ready for cultivation.

The Baptists want to send a unit of 6 women physicians and nurses to South India in September.

The Episcopal Church general hospital at Wuchang, China, needs $18,000 for its completion and equipment.

The Episcopal Board of Missions will campaign for $20,000,000 this year, under the leadership of Rev. R. W. Patton.

Wealthy Chinese in Singapore have pledged $1,000,000 to the proposed Anglo-Chinese college there. Half that amount has already been paid in. This is a M. E. Centenary response.

The Peking School of Commerce and Finance has adopted the honor system and student council control.

Three prominent Americans, Dr. John W. Wood of the Episcopal board, Dr. Harlan P. Beach of Yale, and Dr. John Dewey of Columbia, took part in the sessions of the Advisory Council of the China Christian Educational Association last April.

Bishop George Lauchester King, late of Madagascar, has succeeded Bishop H. H. Montgomery as Secretary of the S. P. G.

Walter Hume Long, former British Secretary for State for the Colonies, recently said: "Some time ago I made up my mind that it would be my duty to advise the representatives of the British Government at the Peace Conference to propose on their own initiative the abolition of the liquor traffic in West Africa. We ought to

put an end to this traffic, for it certainly has been conducive to great evil and great misfortune." He added that the estimated cost, as far as the Gold Coast and Nigeria were concerned, would probably be $7,500,000.

One result of the war, according to the *Mission* Field of the ociety for the Propagation of the Gospel, has been a marked change of attitude on the part of French government officials in Madagascar towards the missions superintended by British missionaries. Englishmen are no longer regarded with suspicion, nor is their work restricted and discouraged.

The war has broken caste in India. The best friends of an Indian Christian worker in France were a clique of orthodox Hindus who from time to time had invited him to dinner, but had never shared their food with him. They always waited on him, pretending that they did so out of respect. But when they were leaving for the front, and the train was just going to start, one of them handed him a cup of water. When the Christian worker had sipped it the Hindu took it back and drank of it himself; then he passed the cup to others and every man drank a little out of it. "This is a seal of friendship," said the Hindus, "and we hereby break caste for ever."

In Abyssinia during the last six years 10,000 persons are said to have been brought into Christian churches from the Moslem population. This movement is a result of Scripture distribution by the British and Foreign Bible Society.

The Maharajah of Travancore says: "Of one thing I am convinced: that, do with it what we will, oppose it as we may, it is the Christians' Bible that will sooner or later work out the regeneration of our land"; and the King of Siam has stated that "American missionaries have done more to advance the welfare of my people than any other foreign influence."

Sherwood Eddy says: "It is not the wealthy only who can help. I know of one poor girl who has worked as a stenographer for years in a big city. She offered to go to the foreign field and was rejected on account of her health. Since then she has been saving and sending her money, supporting native workers at $30 each a year. There is a community in North India where there are more than a thousand souls that have been brought to Christ solely through native workers supported by this one frail girl. A thousand who have passed from darkness into his marvelous light, because one girl cared! How many are in the light because of what you have done?"

A Christian Endeavor Society exists on the island of St. Helena, where Napoleon died. During the Boer war there was a society formed on the island among the Boer prisoners, more than two hundred of whom volunteered for Christian work in South Africa, before they were released.

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ends one period of youth's first great adventure in life, but begins what may be the greatest of all.

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Empty Stomachs and Empty Purses

Buy It Now!

(From The Outlook.)

The United States Council of National Defense, under its Director, Grosvenor Clarkson, has begun a nation-wide campaign, urging the people of the country to buy only what they need, but to *buy it now.*

The Council's action is based on the growing unemployment resulting from the general industrial and labor situation, and the factor of business hesitation—a normal condition in any post-war readjustment. To some extent prices are declining, and men hesitate to buy materials and supplies on a falling market. This means stopping work in some places and reducing the amount of work done in others—the return of soldiers in large numbers adding greatly to the problem.

The peculiar peril of unemployment at this time arises because the situation invites the activities of certain restless elements, especially the Bolshevists. As in Europe, so in America, empty stomachs and empty purses create opportunity for the Bolshevists. Their fellows, the I. W. W. agitators, seize the same occasion.

In the ultimate analysis, trade rests upon the personal purchases of individuals. If all were to stop buying, there would be no business. In normal times it is called good business to delay buying until the market reaches bottom. *But these are not normal times—these days of demobilization when many men are vainly seeking work. We must save them from unemployment and from what is worse, from the social consequences to them and to the country.*

There must be no waste. We must still save and at the same time must tap the springs of commerce and avert the dangers from labor unrest. Hence a good rule is Mr. Clarkson's:

"Buy only what you need, but *buy it now.*"

Hire All Idle Men

Plea of Secretary Wilson. Sees Era of Unexampled Prosperity If Wage Standard Is Maintained

"If we tide over the period of readjustment, from eight to ten years of industrial activity are in front of us, equal to anything experienced in the past. The question lies in the period of readjustment. . . . If an attempt is made to force down wages, there will be resistance long enough by the workers to prevent this era of prosperity."

"I believe any effort to reduce wages would be short-sighted. If there should be any great period of industrial unrest, no one could tell where it would land us, whether in some situation like the French Revolution, or in the throes of a Bolshevist movement. Therefore my appeal to all is, 'Get your business going and keep it going.'"—*From the New York Tribune.*

* * *

"The I. W. W. and such things always spring from some economic wrong. Take away the three fears of the workers—the fear of unemployment, of disaster, and of old age and premature death and you will have for him a land that is worth living in and that he will know and feel is worth fighting for."—*Raymond Robins to the Senate Committee.*

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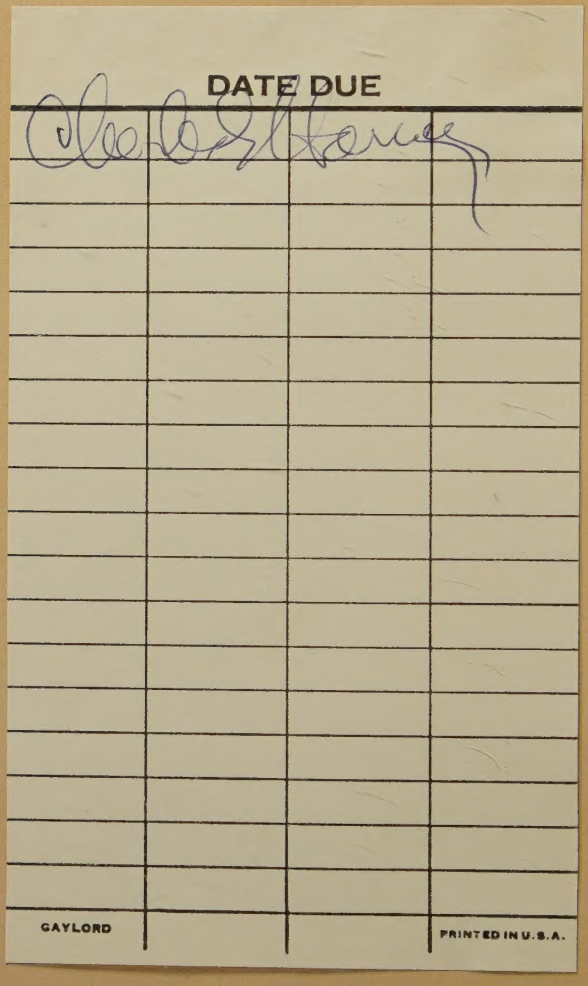
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